1: Rivers E-5 (ca. 1901-02) 1906 Toda

234 552 The following are among the buffalo names of which I have records:—Kûdzi or Kûrsi, Kâsimi, Pän or Pern, Kiûd or Kiûdz, Enmon, Koisi, Keien, Ilsh or Idrsh, Kârsthum, Perûv or Perov, Kebân, Enmars, Persud, Nerûv, Kôzi, Perith, Pülkoth, Persuth, Tòthi, Kerâni, Keirev, Püthiov, Peires, Nersâdr, Tâlg, Ûf, Kõji, Persv, Arvatz, Kòjiû, Pundrs, Purkîsi, and Òrsum.

234 552 778 Both Tartharol and Teivaliol have the same names for their buffaloes, and it seemed that a buffalo of any village herd might have the same name as one belonging to the *ti*. It is possible, however, that certain names may be restricted to the *ti* herds. I collected some names which occurred only in these herds, but I cannot say positively that they might not also be used for less sacred buffaloes.

Male buffaloes are unnamed and appear to have little or no sanctity even when born of cows of the most sacred herds. The greater number of male calves are either killed at *erkumpthtiti* ceremonies (Chap. XIII) or given away to the Kotas. A few are kept for breeding purposes, usually in the proportion of two to every hundred females.

232 234 778 There is a singular absence of care about the breeding of the buffaloes. The Todas have many herds of which every female has some degree of sacredness, and it might have been expected that the bulls of a sacred herd would have been carefully chosen from the male calves of that herd. So far as I could ascertain after repeated inquiries, there was no restriction of any kind in the mating of the sacred animals; a bull of the ordinary buffaloes (*putiir*) of a village might even mate with the highly sacred animals of a *ti* dairy. No importance seemed to be attached to the question of paternity among the buffaloes, and so far as I could ascertain the people were quite indifferent whether the male was related or unrelated to the female, whether of the same or of another herd.

114 234 I did not hear of the existence of any ceremonies connected with the chosen male buffaloes. Marshall states[1] that a bull new from one of the sacred *ti* herds undergoes a process of sanctification before he is permanently installed,

[1] *A Phrenologist among the Todas*, 1873, p. 132.